AFTER DEATH WHAT? THIS PAPER TELLS YOU

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH

The PSYCHIC Observer

TRUTH FOR AUTHORITY NOT AUTHORITY FOR TRUTH

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Saint Therese of the Child Jesus

Miracle Worker of Today

RECENT WORLD WAR II EVIDENCE POINTS TO HER CONTINUED PRESENCE

Perhaps it is significant that the raging fires started by the bombing of Lisieux during World War II, which almost destroyed the town, with no visible reason stopped short of the Convent of Carmel, that the fine Basilica Church, built in honor of St. Therese, WAS UNTOUCHED, as was Les Buissonets, the home in which she spent ten years of her short life.

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Records show that few have equaled Therese's record of occult power—(i.e.) mediumship.

By
Mildred McNaughton
70 W. 46th St., N. Y. C.

Of the short earth life of *Therese Martin* there is little to tell. Born on January 2nd, 1873, as the snow fell gently over the old roofs and spires of the lace-making town of *Alencon, France*, she was the youngest of the nine children of *Louis* and *Zelie Martin*.

Louis was a prosperous watchmaker and jeweler, *Zelie* had a flourishing lace business, designing and putting together the fairy-like patterns the townsmen made up for her.

Four of the nine children had died in infancy, of the remaining girls, *Marie*, the eldest, was then 13. She became godmother for the new little sister. *Pauline* came next, then *Leonie*, then *Celine*. It was a happy and united family, whose *Catholic* religion was of the very essence of life.

Therese was a pretty and intelligent child. Adored and spoiled by her family, her life was a happy one.

Faith That Cured

When she was four *Mdme Martin* died, and the family moved to the little town of *Liseux* in *Normandy*, for *Mons. Martin* had made enough money to retire.

When she was nine *Therese* had a long and serious illness. She was instantly cured by what she believed to have been an apparition of the *Blessed Virgin*. The statue at which she had been gazing as her sisters prayed desperately for help seemed to her to come suddenly to life, to smile at her, to make her understand that she was healed.

There seems little doubt that something took place, for the long and torturing illness, which no doctor had been able to diagnose, vanished and did not return.

Pauline, the second of the sisters, had at that time entered the *Convent of Carmel*, and the shock of the separation from the sister she adored, and who she regarded as her "*little Mother*," may have had something to do with the illness, *Therese* was already declaring that she would follow *Pauline* into *Carmel*, that ancient and austere order of enclosed nuns,

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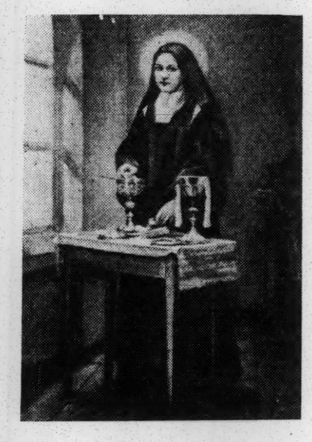
"I SHALL COME DOWN"



SAINTE THERESE DE L'ENFANT - JESUS
preparant les vases sacres lorsqu'elle etait sacristine
(d'apres une photographie de Juin 1896)
Je m'efforcais d'etre bien fervente, me rappelant catte parole de l'Ecriture: Soyez saint vous qui touchez les vases du Seigneur.

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whose life is devoted to prayer, broken only by the hard work of the *Convent*.

Marie, the eldest, soon followed *Pauline*. *Therese* now had two sisters in *Carmel*.

When she was fourteen, *Therese* tried to enter *Carmel*. She was refused, as no postulant under 18 was accepted. Nothing daunted, *Therese*, against all admonitions that she was not to speak, begged the permission of the *Pope* as she knelt before him while on a pilgrimage to Rome with her father and sister *Celine*. Leo XIII replied, "*If it be God's Will, you will enter*," and she had to be content with that.

There are still a few people living who remember having seen her. Tall, slender, with a strong fine face, masses of pale blonde hair, great grey blue eyes, and indomitable will, she was not the sort of person who is easily forgotten.

Rigorous Self-Denial

At the end of the year the permission came. On April 9th, 1888, when she was fifteen years and three months old, *Therese Martin* left the world to enter a life in its austerity and—to worldly minds—bleakness, is terrifying. *Therese*—now *Sister Therese* of the *Child Jesus* — was at last completely happy, for it was all she asked, to give herself completely to God, and to pray ceaselessly for wandering souls.

For nine years she lived that life. There seemed nothing remarkable about her, save her youth. Rigorously she kept the stern rules of the order, but all the Sisters did that. Self denial, the heroic practise of virtue, was nothing new in *Carmel*.

It was during the last year of her life, when it was known that she had not long to live, that her sister *Pauline*, now *Prioress*, suggested to her that she write the story of her life, just for her own

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sisters, and perhaps a few of the other nuns.

That simple autobiography, "*The Story Of A Soul*," has been translated into almost every language on earth. It has had a shattering effect on innumerable people, who have seen through it the clear shining of the light of Spirit.

Written in the florid and what now seems affected style of the late 19th century, it is not for everybody. Few understand the phaseology of Catholic religious life, and many put it down as the neurotic vapourings of an hysterical girl leading a wholly unnatural and unhealthy life.

The true seeker for the secret of the thing that has made *St. Therese* so widely known and so greatly loved, can find the answer in books written about her by others.

She Wanted To Return

The *Catholic Henri Gheon*, in his "*Secret of the Little Flower*," has written of her with beauty and clarity, as has the non-Catholic, *Madame Delarue Mardrus*. There are books about *St. Therese* in all public libraries, so anyone who is interested in her can obtain them.

It was when she was dying of the tuberculosis from which she had suffered for nearly two years that she—who had been so modest and so utterly self effacing—began to say strange things.

One day a nun attending her asked, "*You will look down on us from Heaven, will you not?*" *Therese* answered instantly,

"*Oh, no, I shall come down.*"

One of her own sisters, *Pauline*, tried to speak to her of the joy of Heaven that she was so soon to enter. *Pauline* remembered the reply, told others of it,

"*It is not the joy of Heaven that attracts me. I want to make God loved, as we love Him. I want to return to earth, to do so much good. God would not have given me this great desire unless He meant to fulfill it.*"

Then again, "*The good God will do everything I wish in Heaven, because I have never followed my own will on earth. After my death our Lord will work great wonder through me.*"

It was only a few days before she died that she promised, "*I will spend my Heaven doing good on earth. After my death I will let fall a shower of roses.*"

On September 30th, 1897, *Therese* was so near her passing that the Sisters gathered round her bed. She smiled brightly, and whispered, "*I am not dying, I am entering into Life. My mission is about to begin.*"

All the World Loved Her

Then she died. She was twenty-four years and nine months old. Strange things began to happen. Flower scents of unearthly beauty were noticed in the Convent where no flowers were. A Sister, bending down to touch the body of *Therese*, was cured of an illness of many years.

It was decided by the *Prioress* that instead of following the usual *Carmelite* custom of sending a short biography of a dead Sister to Carmelite convents all over the world, with the notice of the death, she would send a copy of that simple story of the life of *Therese*, written by herself.

It was not long before they knew in the *Carmel of Lisieux* that *Therese* had spoken truly when she had said, "*How well I know that all the world will love me*," and that the promised shower of roses, the miracles, had begun to fall.

She Was Canonized

On May 17th, 1925, *Therese* was canonised. She became officially what she had for long been to countless people, Catholic and non-Catholic, "*Saint Therese of the Child Jesus.*"

Reports of apparitions of her, of miracles of every possible kind of help and healing, were pouring into the Convent at *Lisieux*. Hundreds of thousands of people were visiting that obscure town to see the place where she had lived, to pray at her grave.

A great *Basilica Church* was built in her honor. Her statues and pictures were to be found in every country in the world. There was hardly a Catholic Church which did not have a shrine to her. There was a reason for this. *Therese* was keeping her promise. She was coming down, she was spending her heaven doing good on earth. God was working great wonders through her.

Certainly Not Hysteria

These miracles have been attested by non-Catholics, by non-believers. There are thousands of them, stories from all over the world. Here are three of them. They cannot be classed as imagination or hysteria. The first was recorded by the city hospital of Glasgow, the second witnessed by a very great number of people of Philadelphia, the third ample verified.

In August, 1910, in a small

(Continued on Page 4, Col. 1)

Author-Writer

MILDRED McNAUGHTON was born in South Africa, where most of her childhood was spent; since then she has lived in several countries. She is deeply interested in psychic and occult subjects. She has written a new novel, "FOUR GREAT OAKS" (*) It is a story of REINCARNATION and the working out of the KARMIC LAW. Though the story is entirely fiction there are a few historical characters in it, one of them being a 17th century ancestor of her own.

Mildred McNAUGHTON

This book is being followed by a novel based on the life of SIR HUMPHRY DAVY, the scientist and mystic of the 19th century of whom her great great grandfather, DR. THOMAS BEDDOES was the patron and co-worker.

The works of THOMAS LOVELL BEDDOES, a great great uncle, who had been called by LYTTON STRACHEY and other biographers "THE POET OF DEATH," greatly influenced this author, for she also believes the search for knowledge of the laws of life and death the most interesting and important of studies.

(*) Dale News, Inc. $3.00.

My Trip to London

By

Juliette Ewing Pressing

In these days when collaboration and co-operation are key notes for constructive action on all subjects, Mr. Pressing and I realized that a trip to London, England, would be of inestimable value to PSYCHIC OBSERVER.

Many books on Spiritualism are printed in England. There is considerable red tape involved in establishing credits, customs, ways of shipping, et cetera, that ordinarily one would not know about. Correspondence is a poor media for this sort of thing, so in January, we decided to make the trip if we could be assured of return passage and obtain passports.

Trans-Atlantic Flight

To get at the facts of any matter it is advisable to go to the source to find out the "*whys and wherefores*," so as to be prepared to give information on any given subject. As Editors of PSYCHIC OBSERVER and booksellers, we have tried to follow this course.

Before going into the details of what we found out and who we have seen and heard, I shall tell you, step by step, just what a trans-Atlantic flight involves.

In these days of limited travel, it is necessary to establish reasons why a passport should be issued and so we first made application at our county seat in Mayville, N. Y. This application is a form filled out with birth dates, etc., accompanied by a recent picture such as has always been required for tourist travel.

Our mission, of course, was to establish credit relations and make purchases of books that would be helpful for our readers in gaining a better understanding of Spiritualism and kindred meta-physical subjects.

These applications needed clari-

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Psychic Experiences Extraordinary

SEANCES AT CHESTERFIELD CAMP

Trivial happenings properly catalogued — a true basis for serious psychic research.

By
BELLE TURNER DAICHES
815 Sheridan Road, Chicago

ED. NOTE: The author of this article is a member of Catherine Larney's "Scientific Center of Spiritualism," Chicago, Ill. —holding a charter with the Illinois State Spiritualist Association which is affiliated with the National Spiritualist Association.

To many, even seasoned Spiritualists, the value of a seance or church service depends upon exceptional phenomena. Others are happy at the slightest indication of physical phenomena. Again, others are flattered if prominent personalities manifest.

"*Making conditions*" and "*Acceptance*" of messages is an art that requires patient and prolonged discipline on the part of the sitter. By the title of this writing, I do not mean to imply that only extraordinary occurrences are worth recording. A simple message can carry most revealing evidence. Many a message is lost at first. It may refer to a future condition or be symbolic of the past. If not clearly understood, it can be dismissed until its significance dawns.

Lula Taber

I have always advised newcomers to *Spiritualism* to keep a record of their experiences and messages. In the re-reading, even several years hence, there may awaken understanding that clarifies and deepens evaluation.

Extraordinary experiences *do* occur and an exchange of outstanding phenomena *is* valuable. In this article, I will continue to submit some of the events and occurrences at various seances I've attended, particularly with *Camp Chesterfield* (Indiana) mediums.

Many are familiar, after witnessing trumpet or materialization seances, with singing by an individual spirit. I wonder how many have noticed that some spirit entities do not take breath with speech or song. On pitch, resonance, timbre and other distinguishing characteristics of vocal music, I have heard favorable comments by professional musicians.

In materialization seances with *Lula Taber*, there transpires frequently the playing of instruments, violin, bugle, 'cello, etc. Duet singing is frequent at *Fanchion Harwood's* materialization seances.

Fanchion Harwood

Exceptional too, is when three spirits appear simultaneously, maybe representing three generations in a family, or three brothers and sisters, talking at the same time or individually with three different voice inflections.

At Mrs. Harwood's seances, spirit dancing occurs and I have witnessed spirits dancing together, man and woman, solo dancing from the ballet to the waltz in perfect rhythm.

Music predominates in seances if any sitter present is gifted musically. Under these conditions the phenomena is thereby enhanced or if the manifesting spirit has a musical gift, music is readily forthcoming.

At one of Mrs. Harwood's seances, a sister came to a gentleman. She had been a pianist. In one corner of the seance room, (this seance did not take place at Camp Chesterfield) there stood an upright piano. The cabinet was in the center of the room against the wall. The spirit appeared from the side of the cabinet, made her way to the piano and sat down to play. As she struck chords of "*Nearer My God To Thee*" she suddenly stopped and exclaimed, "*It's not in the right key.*" She asked us to start the song over and there came a clear piano accompaniment.

Now the piano was twelve feet or more from the cabinet and that the spirit moved about so easily and covered the distance, is in itself extraordinary.

James Laughton

The varied attire of the spirits must always be taken into consideration. The *Hindu* in characteristic garb; the *Indian* in colored feathers echoing the span of the rainbow; glittering jewels on crowns and robes of the priest or nun; cap and covering worn by a *Rabbi;* black lace shawls over white robes; men in tuxedo; men in military attire of the various wars; all of these are among the varieties of clothing I have seen represented.

Several times, I have witnessed instances when spirits actually could "*increase their robes.*" They weave the ectoplasm in such a way that it seems miraculously to expand until yards and yards are flung out and then as deftly drawn back or absorbed.

At one of *Lula Taber's* seances, my husband placed his arms about me enclosing me completely within his robes. Other persons present said I was not visible as I was wholly within the ectoplasm. The touch, quality and warmth of the ectoplasm is difficult to describe but I have been cloaked in this substance innumerable times.

James Laughton is noted for outstanding physical phenomena which transpires at his direct-voice seances. Spirits may carry heavy framed pictures from one part of the room to another or they may transport a watch or ring . . . taking these objects from one sitter and giving to another.

At a trumpet service with *Mable Riffle* and *Edith Stilwell*, a spirit manifested for an aged gentleman. I could sense the materialized form at my side. The gentleman sitter was told to stand up. The spirit of his wife greeted him affectionately and then reached into his vest pocket for his watch, took it out and handed it to him.

Edith Stilwell

At Mrs. Harwood's seances, I have actually witnessed a spirit take hairpins out of a hair-do; others have been seen brushing the hair down and redoing or braiding it.

One time, a spirit appeared and asked if there were a pair of scissors available. One of the sitters produced a pair from her purse and with the permission of *Twilight, Mrs. Harwood's* guide, a piece of ectoplasm (about an inch square) was cut from the garment and given to a relative of the spirit. This piece was later examined by us. Its weave was fine and the material silky.

At another seance, an elderly gentleman was seized with severe coughing. *Mrs. Stilwell,* the attendant at the cabinet, left the room to get a glass of water. A spirit rushed forward, said she was a spirit nurse sent by the mother of the gentleman. She came over to him, placed her hands on his throat. The coughing paroxysm ceased instantaneously and when *Mrs. Stilwell* returned with the glass of water, it was no longer required.

Robert Chaney

At a seance with the mediums *Clifford Bias,* and *Charles Swann,* I observed the unusual phenomena of a spirit I could sense standing beside a deaf man seated near me. The trumpet was held by this spirit who then placed the small end in the ear of the gentleman. I did not see the spirit clairvoyantly. He was wholly dark but the form was easily distinguishable through the faintest ray of light that came through the door post.

At *Robert Chaney's, Trumpet-in-the-Red-Light-Seance,* I noticed how a few spirits assembled at the side. They were robed in white. As their turn came to speak, they stepped forward to the center opposite the light and each gave way to the other as they followed in turn.

The intriguing part of seances lies in the fact that never are there two exactly alike, even with the same people present. I have gone to seances with groups whose spirit people I knew also, expecting perhaps a repetition of the communication. I have gone alone, sitting with an entire group of strangers.

Here Is the Truth

Nevertheless, each seance is a new event and each time quite different phenomena transpire and further comprehension is acquired to deepen conviction that *here is truth.* The season of 1945 at *Camp Chesterfield* was no exception.

My first visit there last summer was of a week's duration. A party of nine attended seances usually together though at a number of seances I was with total strangers. I mention this because of the variety of incidents.

Materializing seances are to me the most fascinating because I suppose all of the senses are employed. Even taste has been known to occur. At *Mrs. Taber's* sittings, all spirits come in white. She has told some of us that the forms used to be clothed in black. She said she sat for further development so that the spirit people would come in white. This makes for clearer visibility of the face and features.

Ectoplasm Seen

At one of her seances, I experienced a phenomenon new to me. One of my teachers came from the cabinet and said, "*I will try to produce ectoplasm from the region of your solar plexus.*"

I was then told to stand several feet away from him. I did so and as he spoke, yard upon yard of ectoplasm was drawn from me. It seemed to take the form of a

(Continued on Page 10, Col. 1)

MATERIALIZATION MEDIUM

Psychic Observer

Fanchion Dennis Harwood, one of America's foremost direct-voice and materialization mediums, resides at Chesterfield Spiritualist Camp, Chesterfield, Indiana.

For the past ten years, her seances have attracted nation-wide attention; thousands have witnessed rare manifestations of materialized forms through her mediumship—sometimes as many as two, three and even four spirit forms simultaneously.

Private and semi-private seances will be held at Chesterfield during July and August, 1946 — by appointment ONLY.

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JESUS *or* PAUL?

SHAW DESMOND'S GREATEST BOOK

A BEST-SELLER in the PSYCHIC FIELD

Jesus or Paul? (Dale News, Inc., $2.75) written by Shaw Desmond, considers a subject of vital import to the post-war world, a consideration which ultimately will probably affect the outlook, and therefore the lives, of millions of members of the Christian Churches as well as of those who belong to no church.

Shaw DESMOND

It claims that an examination of the evidence of the Gospels, and Epistles and deduction therefrom sets down, beyond effective challenge, the fact that Jesus and Paul were two quite different beings, teaching antipathetic things, and that "*the so-called Christian Churches throughout the world are the Churches of Paul not of Jesus.*"

"For" and "Against"

Also that for two thousand years the teachings of Jesus, Son of Man and lover of mankind, have been gradually exchanged for those of Paul, brave fanatical, devoted, but formalist and hater of life who, as the writer says, "*organized Christ out of His Church.*"

Briefly put, *Shaw Desmond* scrupulously puts the case "*for*" and "*against*" his thesis, interpreting what happened on the road to Damascus, and drawing upon the opposite authorities through the centuries — Greek and Hebrew, Arabic and Aramaic, English and other. He compares the basic difference of the Gospels and the Epistles, without attempt unfairly to influence the reader. In the next section he reviews the opposing views of Jesus and Paul upon such fundamentals as "*Sin,*" and "*Woman,*" and with it analyzes the origins of the two protagonists.

Paul or Jesus?

His chapters upon Paul's theories of "*Salvation and Damnation,*" "*Predestination and 'the Elect'*" and "*The Fall,*" form notable contributions to biblical exegesis. It is, however, in his chapters on "*The Blood Sacrifice*" which the writer claims Paul borrowed from Mosaic sources, that the high point of difference between the two teachers is reached. The same will also apply to the chapters, "*The Cross*" and "*The Passion,*" with the fearless, unusual studies of "Judas" and "*The Twelve.*"

This simple treatise, without pretense to the deeper exegesis, ends with two purviews which should attract wide notice: "*Jesus looks at the Churches*" and "*What they shall do to be saved.*"

It is a book which not only challenges the Churches of today in their failure to grapple with the problems of average men and women, but seeks to inspire them to application of religion to life and, as the writer urges, "*a return to Jesus from Paul.*"

The book is provided with an "*Analysis - Contents,*" full and easily referable, as well as a valuable Gloss at the end, in addition to the various references which are given at the foot of the chapters to which they apply.

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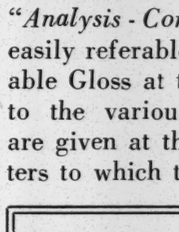
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Dr. Carl Wickland's Passing

Internationally Known for His Work Curing Hundreds of Obsession Cases Through Mediumship.

"Psychic News" Sums Up His Noble Career.

Dr. Carl A. Wickland, one of Spiritualism's greatest champions and a benefactor to thousands, has passed on. For 30 years he and his wife performed a unique mission—they cured lunatics, victims of obsession.

They were pioneers, blazing a new trail in psychopathic knowledge. Wickland, a Los Angeles medical man, risked his professional career to continue the humanitarian task of making lunatics normal again.

The system of treatment was simple. The patient was given a charge of static electricity, not sufficient to hurt him, but enough to dislodge the obsessing spirit, who then controlled Mrs. Wickland, one of the most remarkable trance mediums Spiritualism has produced.

Usually, the obsessors were ignorant of the fact that they had passed on and did not realize that they had attached themselves to earthly people.

Novel Methods Used

Next came the task of convincing them of their earthbound state. Wickland and his assistants interrogated them, obtained proofs of their identities and showed them how to progress.

Sometimes it took more than one sitting to convince an obsessor that he had passed on. Novel methods had to be used. They convinced a colored man who still thought he was in his old body by making him look at the medium's hands. When he saw they were white he knew something was wrong. Gradually realization dawned. One successful method in the cases of male obsessors was to ask why they had women's bodies and wore female attire.

Wickland's book, *Thirty Years Among the Dead*, records scores of cases of cured obsession. In our own generation, the Wicklands succeeded in doing what the Nazarene is said to have accomplished in Bible days—driving out "evil spirits."

Our opponents talk vaguely of the dangers attending Spiritualists from associating with these *evil spirits*. The Wicklands, realizing that the next stage of life is composed of the people who leave this world, helped these less fortunate ones from darkness to light.

Medical Prejudice

A few years ago, when Wickland came to London, Hannen Swaffer arranged for him to see Dr. Porter Phillips, the head of Bedlam. He was profoundly interested in the methods successfully used by the Wicklands.

For years Wickland fought a vain battle in trying to enlist the sympathy of his medical colleagues, striving to wear down their prejudice. Doctors even "reported" him and asked for his name to be erased from the medical register!

When he applied for a transfer from his local medical association in Los Angeles to Chicago, it was refused. After much trouble Wickland learned the reason. "You talked too much about spirits," he was told.

In the end psychiatrists were copying his methods. The use of

FAMOUS SPIRITUALISTS

Psychic Observer

Dr. and Mrs. Carl A. Wickland, who, during their lifetime, gained world-wide fame for cures of cases of obsession. Their work is best described in the books: "Gateway of Understanding" and "Thirty Years Among the Dead."

static electricity as a means of curing mental disorders has been frequently reported in medical journals.

But the vital essential in this humanitarian task is still lacking so far as the medical world is concerned. To dislodge the obsessing spirit is only half the job. A well-developed medium is necessary, so that enlightenment can come to the unfortunate entity. Otherwise, having been dislodged from one victim, he might obsess another.

Wickland became interested in Spiritualism through experimenting with a ouija board. He discovered that his wife was a medium with remarkable psychic powers—she practiced her gifts for 45 years.

At first he was troubled as to whether he had any right to disturb the "dead." He was told that he had a great work to do in helping many unenlightened ones on the Other Side.

Death was such a simple and natural process that large numbers did not realize, for long or short periods, that they had passed on, and became earthbound. Wickland was informed that with his co-operation vast numbers could be freed. The guides added that his wife was an excellent instrument for this purpose and, if she allowed herself to be used, no harm would befall her.

Naturally Wickland's curiosity was aroused. He realized the tremendous bearing this new knowledge would have on criminology and psychopathology.

In 1909 the medical man, who had left his native Sweden nearly 30 years previously to practice as a doctor in the United States, opened in Chicago the National Psychopathic Institute for the treatment of mental cases. Nine years later, he transferred this organization to Los Angeles and rechristened it the National Psychological Institute. Several bungalows where built nearby so that patients could stay in them.

Their First Case

The Wicklands, with the aid of Mrs. Nelle M. Watts, who recorded in shorthand every case treated by them, continued their labors until Mrs. Wickland passed on in 1937.

Then the doctor retired from active practice. Mrs. Watts continued to act as his secretary until the day that Wickland rejoined his wife, an event to which he looked forward with eager anticipation.

Their first case was a striking one. The doctor had left home to carry out some dissecting work. The subject was a man of about 60. That afternoon Wickland began to dissect one of the lower limbs.

When he returned home, he had scarcely entered the door when his wife, apparently afflicted with a sudden illness, complained of feeling strange and staggered as though about to fall. As the doctor placed his hand on her shoulder she drew herself up and became entranced by a foreign intelligence, who said with a threatening gesture, "What do you mean by cutting me?"

"I Am No Woman"

Wickland replied that he was not aware of cutting anyone. The angry spirit answered, "Of course you are! "You are cutting on my leg." Then the doctor realized that it was the spirit of the man whose body he had been dissecting that day!

Wickland began to argue, first placing his wife in a chair. The communicator objected, saying that the doctor had no business to touch him. "I have a right to touch my wife," said Wickland.

"Your wife!" was the answer. "What are you talking about? I am no woman—I am a man!"

The argument continued. Finally it was brought home to the man that he had passed on and that only his earthly body was being dissected.

Suddenly he requested some tobacco to chew. He was told that Wickland had none. "I'm dying for a smoke," said the entity, who then asked for a pipe. This request was also refused.

After a long detailed explanation the man realized the true state of affairs and left. Subsequent examination of the cadaver indicated that the man had been an inveterate tobacco user.

That was the prelude to the work which occupied the major part of Mrs. Wickland's earthly life. Her

(Continued on Page 10, Col. 3)

To Attend State S.E.C. Springfield Convention

Psychic Observer

Rev. John Bunker, President of The Board of Clergy of The Spiritualist Episcopal Church, Eaton Rapids, Michigan, is scheduled to be one of the principal speakers at the forthcoming Ohio State S.E.C. Convention to be held at Springfield, Sunday April 7th.

The convention program is under the direction of Rev. Bertha Marx, pastor of The First Spiritualist Episcopal Church. Services will be held at the I.O.O.F. Temple, 13 South Fountain Ave, Springfield, Ohio.

Ohio S.E.C. delegates, ministers and members are expected from Cincinnati, Toledo, Columbus and cities in which there are churches holding S.E.C. affiliations.

The AFTERMATH

By
REV. JOHN W. BUNKER

The history-making events of the last few years of war, tragedies which led to final victory, have now become facts upon the pages of history. Our hope, the hope of the races, does not rest upon these history pages but rather upon capturing the potentialities of the events themselves. Thus, we can look forward, and use them in aiding us to create for the tomorrow.

Our present hope lies in the *aftermath*, and not in the successes of the last year or so. After much study, I believe that *only in the teachings of Spiritualism* will we realize the hope of finding ourselves.

The orthodox, with many occult groups adding their *"Amens,"* charge Spiritualist mediums with fortune telling. And Spiritualists, with equal vehemence, deny the accusation. Well, if the whole world is to recover from the ills of yesteryears, we must begin looking forward and creating new things out of new materials.

Biblical prophets were fore-tellers, just as mediums of today are fore-tellers, giving their prophecies to aid their nation's future development. If this was right and good for them, it is right and good for us. If this was sought after by governments of their time, with good success, why should not governments and peoples of our time do the same?

Advancement, peace and wisdom can come only by this method. It has been because of eternally trying to go back to something that men have utterly failed to solve any of the great problems of the age.

Religion, or *spiritual science*, should have its place in this ever moving forward avalanche. But pause—let us see with what aids religion has equipped itself. The orthodox church can use only its creeds and dogmas, formulated by prelates centuries ago. It follows, then, that it can do only similar to the politicians: look back at antiquated systems with which to make the peace and brotherhood of tomorrow.

Look Forward!

The occultist looks backward to find his pride in ancient scriptures. And the diplomats are trying some old systems of government with which to create a new order. Looking back—*always looking back.*

Alone—the Spiritualist medium looks ahead, yes, endeavors to peer into the future and try to create for tomorrow. Why is this such a sin? After all, the Christian church talks about going to heaven when you die. Then why is it such a sin to use God given powers to help solve the individual and collective problems at hand?

Even in the physical sense, God has demonstrated this one thought: *Man is created to look forward, or his eyes would have been placed in the back of his head.*

Our hope does not lie in the fact that we were victorious over our enemies, or that we had greater resources, or that our scientists developed the atomic bomb first. These things have been written off as history — *they happened last year.*

Our hope lies in *the aftermath* of that great storm. And only in our ability to discern the present in terms of the future will the great hopes of mankind on earth be realized. *The ability to do this is possessed ONLY by the Spiritualist medium.*

THE IMMORTAL TALES OF JOE SHAUN

By JOHN J. MEYER

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ST. THERESE

Miracle Worker of Today

FACTS PROVING HER PSYCHIC GIFTS

SPIRITUAL HEALING DEMONSTRATED

(Continued from Page 1, Col. 5)

house in Glasgow, *Mrs Borans* was dying. She had ben operated upon for internal cancer by one of the finest surgeons of the great hospital of the city. There was no hope at any time of cure. Her condition became so desperate, her sufferings so intense, that another operation was considered, but the several surgeons and cancer specialists called into consultation decided it was quite useless, she could not live more than a few weeks at most, and, at her urgent request, sent her home to die.

Towards the end of August, a Sister of Charity, who was helping the poor woman's daughter with the heavy nursing, suggested that they make a *Novena* — special prayers said for nine consecutive days — asking the help of the young Carmelite nun, *Sister Therese of the Child Jesus.*

Novena Begins

The patient agreed. The little she had heard of *Sister Therese* encouraged her to hope. The nun whose name was being heard by increasing numbers of people was at that time only a Saint in the minds and hearts of those who knew of her. None doubted that she would eventually be canonised, but the lengthy process, usually a matter of a hundred or more years, had barely been begun, and *Therese* had been dead but thirteen years.

The novena was begun. *Mrs. Dorans* seemed to grow worse. On the night of August 26th the attending doctor, who had known of the case from the discovery of the disease, told her daughter that the end was but a matter of hours.

Towards morning the patient seemed to slip into coma, the exhausted daughter went downstairs to make herself a cup of tea. When she returned she was startled to see her mother sitting up in bed.

"Sister Therese has been here," Mrs. Borans exclaimed. *"She has healed me. I did not see her, but I felt her near me."*

An Astonishing Case

Suspecting delirium, her daughter persuaded her to lie down, but gave her the glass of soda water for which she asked, and was astonished that she was able to retain the liquid, as she had not been able to retain anything for some days. Drawing the curtains, the two women watched for the first glimmer of dawn. At daybreak they sent for the doctor. When he arrived he found his patient enjoying a roll and a cup of tea.

"What has happened here?" was all he could think of to say. *Mrs. Dorans* smiled. *"That, sir, is for you to find out,"* she replied, and submitted to the first of the many thorough examinations—by flabbergasted medical men she was to undergo.

They never did find out. The records of that astonishing case are held by the Glasgow hospital. It was a complete and absolute cure of the last stage of cancer, and the cure had taken place overnight.

Again and again Mrs. Dorans was examined, at the hospital and by private physicians. They could only say that she had had advanced cancer, and now there was no trace of it. She was soon doing all her own housework again, and for the many years she lived, devoted her spare time to nursing the sick without pay.

There Are Four Steps

The story was told and retold, in magazines, in newspapers, by word of mouth. A great number of people who might never have heard of the young nun who had died in obscurity came to believe firmly that *"with God all things are possible,"* and that *Therese* was keeping her promise to return and do good on earth.

There are four steps in the canonization of a saint by the *Roman Catholic Church* after the saint to be has been proved to have lived a life of heroic virtue and stainless purity, and at least two miracles for which no possible explanation can be found, such as the cure of organic disease the presence of which has been testified to by qualified medical men, must have occurred after prayers for the intercession of the one to be canonized have been offered. First, the saint to be is declared a *Servant of God*, then *Venerable*, then *Blessed*, and at last, a *Saint*, raised to the altars of the Church.

Release From Suffering

Mrs. Stuart, who had a deep veneration for the *Blessed Therese of the Child Jesus*, was looking forward to attending the High Mass in honor of her canonization. Though she had long been an invalid, when the great day came on May 17th, 1925, she struggled out to the church, leaving her house, 2420 Lombard Street, Philadelphia, Pa., about 8 A. M. Almost immediately she collapsed, was carried home, and died without recovering consciousness at 10:45 that morning.

Her two daughters appear to have been unselfish enough to have realized it was a happy release from suffering. They asked the new Saint to send them a sign that their Mother was in heaven and happy.

Roses From Therese

Soon afterwards, as she stood beside her mothers body, Mary noticed a scent as of many freshly cut roses, but did not accept this as the requested sign, though because of her promise to *"let fall a shower of roses"* after her death, and because she called herself *"the Little Flower of Jesus,"* a name by which she had by that time become widely known. *St. Therese* is often associated with roses.

At 11 P. M. that night the same scent was smelled by both sisters, and by their father.

Next day *Mary* went into the kitchen, where *Esther* was working on their mourning dresses at the sewing machine, to tell her that the scent was still in the room where their mother lay. She found *Esther* obviously deeply moved, staring at something she had found in the drawer of the machine.

The object was a small rosebud. They accepted it as the sign asked for. There seemed no human way in which it could have got into the drawer.

Experts Examine the Rose

For some time it was carried around in paper, but so many people wanted to see it that it was put into a metal watch case to save it from being handled.

On September 17th, exactly four months later, the bud was as fresh as on the day it had been found. Mary took it that day to show to a non-Catholic friend, who, upon examining it closely, saw two faces, tiny, perfect, printed or woven into the texture of two petals. They were the faces of a lovely Child, and of the thorn crowned head of Christ. The name of *Saint Therese* in religion had been *Therese of the Child Jesus and of the Holy Face.*

The clergy of *St. Patrick's Church* submitted the bud to three rose experts, who gave their unqualified opinion that it was a rose, of a variety unknown to them, and that the faces were unquestionably growth into the petals themselves, and could not have been stamped upon them.

More than 100,000 people of all faiths and none flocked to the house to look at the bud. It was patiently shown to all. A year passed, it was as fresh as ever. The family was a poor one, but they never took a penny or a gift from any one of their visitors.

The bud was often taken to the sick, and many were helped by it.

Snowdrops In Donegal

In January, 1913, the wife of *Michael McNelis*, Justice of the Peace, lay dying of infectious septicaemia in their home at *Glenties, Donegal, Ireland.* Four days previously she had given birth to a child.

A novena to *Saint Therese* (though she was not yet canonized) was begun. At 2 A. M. the case seemed hopeless. Someone said despairingly, *"Therese is so busy, with all the world calling on her, she must have forgotten poor Donegal."* Three doctors attending gave up hope, and a priest was summoned.

At 11 A. M. the patient was still alive, but showed no improvement. Her four-year-old daughter, *Kathleen*, ran into the house with a few snowdrops in her hand. They were taken from her and put in water, though no one had time to listen to what she had to say.

Kathleen's Descriptions

Soon a lovely fragrance penetrated the whole house. The patient seemed almost well when she awoke from deep coma. The scent was traced to the snowdrops. Only then was it remembered that it was January. There were no snowdrops in Donegal. *Kathleen* was called and questioned closely.

With the simplicity and candour of childhood she told her story, which she had tried to tell before. She said a beautiful nun had given them to her, and had told her to take them to her Mamma, who would be made well by them.

There were no nuns in the district. That didn't bother Kathleen, who described the white choir cloak of the habit of a *Carmelite*, and said the nun had lovely hands, and was very beautiful, that she came down from Heaven, and when she had given the flowers and the message *"flew away quickly."*

Mrs. McNelis recovered completely and almost instantly. This again seems an undeniable case of an apport, also a materialization.

One of the doctors took a snowdrop to another patient who was desperately ill. That house also was soon afterwards filled with perfume, though snowdrops have no scent. The patient recovered quickly.

* * *

These are but three of the miracles attributed to the girl who said she would return to do good on earth. There are thousands of them, of all possible types, on record. Several volumes have already been compiled.

All Sisters Become Nuns

World War I hastened her canonization, so great was the belief in her power and willingness to help among the armed forces of all nations, and so many stories, with unquestionable evidence, sent to Lisieux.

Perhaps the rapid growth of her cult was helped by her nearness. Through all ages there have been miracles attributed to the intercession of the Saints, those Friends of God who had gone on, but who still looked with love and pity on those still in the world. But *Therese* is of our own times. There are still people living who knew her. Her home at *Lisieux*, her birthplace at *Alencon*, can still be seen, preserved as she had known them. One can see her toys, her clothes, the trees in her garden beneath which she played.

Of her own sisters—all four became nuns — all older than she, *Marie, Sister Marie of the Sacred Heart*, died in the Carmel of Lisieux Jan. 19th, 1940. *Leonie, Sister Therese Frances*, at the Convent of the Visitation, Le Mans, died June, 1941. *Pauline, Mother Agnes of Jesus* (*Pauline was a Prioress*) and *Celine, Sister Genevieve of the Holy Face*, were still living in the Carmelite Convent at Lisieux in 1944.

Spiritual Heights

In a short article it is quite impossible to convey anything of the spiritual heights reached while still on earth by *Therese Martin.* That must be studied at much greater length from the large number of books about her, as well as her own. No one doing this could for a moment doubt that here was a soul of marvellous strength and

(Continued on Page 12, Col. 4)

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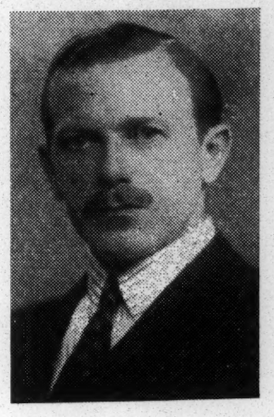

Psychic Observer

C. S. Collen-Smith, founder of The World Service Group and editor of "Psychic Review" and "World Service," 13 Chesham Place, London, S. W. 1, England. He is a mental and trance medium.

During their recent visit to London, the editors of Psychic Observer visited the World Service headquarters and met Mr. and Mrs. Collen-Smith.

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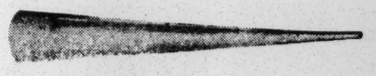

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(P-187)

My Trip To LONDON

(Continued from Page 1, Col. 3)

fication. Consequently, we made a trip to the State Department in Washington. We obtained the passports and upon our return to New York City, we went to the British headquarters where we obtained our visas to enable us to enter England.

My Confidence Bolstered

We then engaged passage on the *American Export Air Lines*, for leaving LaGuardia Field, New York City, Jan., 20th with return from Hurn Field, England, February the 5th.

The limit for luggage on each ticket is 55 lbs. Tho we cut down as much as possible, we had to pay a small sum for overweight.

Frankly, I was a bit apprehensive about making such a lengthy journey by air. The very idea of flying above the ocean for thousands of miles was a thought far from comfortable. I bolstered my confidence by thinking of the thousands of men who had flown around the world during the war.

On Sunday, January 20th, we went to the Airways Company, at 42nd St., across from Grand Central Station to be briefed.

This briefing means that each passenger and luggage is weighed, passports are examined and instructions given as to what we may take along and what should be omitted from our luggage.

LaGuardia Field

A large coach, *black*, slightly resembling a hearse, when one is in a state of *half*-fright took us to the airport. An extra charge is made for this transportation as the coach company is not owned by any airline. I think it would create a better feeling if the Air Lines would make the extra charge on the original ticket price to include the coach fare even if passengers went to the field in other conveyances. Several people in our party were under the impression that all charges were included in the ticket.

Upon arrival at *LaGuardia Field*, the authorities rechecked the passport and labeled luggage. From this point, the passengers become guests of the air line.

A buffet luncheon of sandwiches, cakes, coffee, orange juice and milk was arranged on a table from which passenger serve themselves before boarding the plane.

Our flight was due to leave at 1:00 P. M. We waited quite sometime. The announcement was made that a slight delay was necessary. When one is about to embark on such an adventure, one feels rather timid to say the least. We could hear, hammering, pounding—I looked out of the window. There sat an enormous airplane. We walked out to get a better view. We were told that one engine was being repaired. Though, of course, it isn't extraordinary to repair an engine, it seemed ominous to me.

After a couple of hours wait, the loud speaker in the waiting-room announced that all passengers for flight 11, proceed to ship. Ours was flight eleven. Such an adventure reminds me of diving — After you find that the water won't drown you, perfect confidence is established, so after I got into the plane my nervousness vanished.

Description of Plane

The interior of these 26-seated mammoth planes is comparable to a very handsome bus. There is an aisle and ample space to walk around with perfect freedom and ease. In the rear of the ship, there is a small kitchenette, where the food is heated and prepared. Beyond this compartment is a fair-sized dressing room with wash basins. A lavatory adjoins the dressing room.

As I really didn't know just what to expect in one of these big planes, and no detailed information is printed, perhaps my '*maiden voyage*' reports will help some of you to be a bit more sophisticated when you set forth to make such a journey, hence the minute descriptions may be valuable.

Only a "Cat-nap"

The stewardess explained details of deportment, such as to fasten the belts that are attached to each chair. Oxygen masks are available for any passenger who cannot stand the high altitude. These masks are made of rubber and resemble a mask used to give gas for anaesthetic. The tube attached to the mask plugs into a socket which is on the inside wall of each seat.

Mr. Pressing used the mask on the way over. I didn't need it, but on his recommendation, I tried it on my return trip—but that will come later. There are no berths but the comfortable seats can be adjusted for short "*cat-naps.*"

Travel by air wasn't completely new to me, as I had made several short flights, but the very thought of crossing the Atlantic was rather overwhelming until after we ascended into the air. The large planes used for long hops are so well balanced that there is absolutely no vibration or sense of movement. This is unlike . . . say a trip from Chicago to Buffalo in smaller aircraft. If one closed one's eyes, I doubt if one would know that the plane was in *motion*.

After an hour, the stewardess put up a table such as is used in a pullman for passengers who want to play cards or write letters. This table was laid with a linen cloth and silver. This was a surprise to me, as on short hops a tray that hooks onto the seat, with dishes that fit down into slots to prevent them sliding off are used. I mention this point to illustrate how very smooth is the movement of these big ships. The menu consisted of broiled chicken, peas, potatoes and ice cream.

"Emerald Isle"

The first stop was *Gander Field*, Newfoundland, where we arrived about 9 o'clock. Snow and ice, zero, freezing weather greeted us. All passengers got off the ship to go for hot coffee and sandwiches that were prepared. Gander field is owned and operated by the U.S. Army. At each landing field the crew is changed. This insures the safety of passengers, as after a steady flight, the men need rest.

From Gander Field, we flew across the Atlantic to Rineanna, *Shannon Field, Ireland*. Unaccustomed to such travel, there was little sleep for me. I didn't want to miss anything.

To describe the scene above the clouds would be impossible. The clouds reminded me of a soft fleecy incoming tide, against a deep blue horizon. At no time, did it appear that thousands of feet of empty space lay below. Part of the trip was made at a 15,000-foot altitude.

Upon approaching Ireland, the meaning of "*Emerald Isle*" became clear. The green fields, surrounded by the deep blue of the ocean created an unspeakably beautiful scene.

A modern airport and buildings have been constructed by the Eire government of Southern Ireland, one of the few countries that didn't enter the recent war. A spacious, luxuriously furnished lounge is provided for the air travelers.

In a dining room, gaily decorated with bright cherry red hangings and chairs, long tables covered with snowy white cloths were in readiness for an abundant breakfast, which was served by well trained Irish waiters. Incidentally, the Irish brogue is smooth and natural—unlike what you would expect to hear.

English Tax On Gifts

Shortly after this repast, with a third crew we started for the last lap of our memorable trip to Hurn Field, England. In a slight fog, we landed at the field. From here, we traveled by bus to the Hurn Airport. Considerable time was required for all passengers to be checked by customs officers. Incidentally, we had to pay about $15 00 duty for insignificant gifts we were taking to English friends.

At Hurn, we had our first indication of the food restrictions of the English people. This airport is several miles from the railroad station. Another bus ride to Bournemouth where we boarded a typical English train for Victoria Station, London. En route we were served tea and toast.

From beginning to end, the airlines take care of all meals. This simplifies matters and really makes it seem like a party, even more than when traveling by boat, because there is no place where one can make purchases or spend money for anything.

Barbanell Met Us

When passing through Southampton, we saw, for the first time, some of the damage caused by bombs. We also saw the Queen Mary which was loading for a trip to New York City.

It was dark and foggy when we arrived in London. There had been some confusion about our hotel reservations, so we had cabled our friend, *Maurice Barbanell*, editor of *Psychic News*, to see what he could get for us. He very kindly met us at the station and took us to an hotel—*The Green Park*—I believe was the name.

In any case, after we had settled our luggage, we were informed that they had no towels. At this point, on our trip, such an announcement was shocking. Nevertheless, we checked in and then went to Mr. Barbanell's flat where we had a good dinner.

During the same evening, our good friend *Hannen Swaffer* dropped in. We chatted for hours about the dreadful experiences they had during the *Battle of Britain*, and discussed the aspects of Spiritualism. After bidding *Sylvia* and *Barbie* goodnight, we went out into what appeared to us, a very dark gloomy street, to take a cab for our hotel.

Plenty of Towels

On the way, Mr. Pressing suggested stopping at the Savoy to pick up any mail that may have been sent there, as we had originally expected to stop there. To our great joy, he found that the cable countermanding our original reservation had been sent by error. We were expected. We were given a beautiful room in a centrally-heated hotel, where they had *plenty of towels*.

Mr. Pressing then rushed to the Green Park in a taxi to collect our baggage, thus, our stay in the Green Park, ended *before* it *began*.

Our Medium's Schedule

Mr. Barbanell had graciously arranged a most interesting schedule for us. We spent the remainder of this first day in London, unpacking and in eager anticipation of the next day when we had our first appointment with English mediums.

At this point, I beg humble forgiveness for using so many *me's, my's* and *mine*, but since it is an established fact that PSYCHIC OBSERVER is, indeed, a PSYCHIC OBSERVER family, I feel it is in perfect order for me to write this story in a diary letter style.

o o

Next issue, Mrs. Pressing will describe her first week in London.

HE WILL PRESIDE AT CONVENTION

Psychic Observer

Rev. V. R. Cummins 614 Travis Bldg., San Antonio Texas; President of the Federation of Spiritual Churches and Associations, Inc.; President of the Texas Spiritual Christian Synod.

According to Rev. Cummins, the third annual convention of THE FEDERATION will be held April 15th to 19th in the grand ballroom of The Sky-line Athletic Club, 188 West Randolph St., Chicago, Ill.

THE FEDERATION numbers among its members over one hundred churches and associations in twenty-nine states and proposes to launch an extensive program to celebrate the one hundredth anniversary of Modern Spiritualism, March 31st, 1948. At the forthcoming April convention, plans are to be presented and a program to be agreed upon whereby all churches will be invited to participate in the memorial anniversary.

The Psychic Observer

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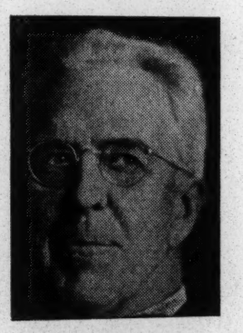

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Psychic Experiences

(Continued from Page 2, Col. 4)

band more than a foot wide. I don't just know how long it took, a minute, several minutes, possibly more, but even so, this huge quantity was returned to the cabinet instantly without the aid of human hands.

A rare and unusual phenomena, termed "*precipitated drawing*" is a feature in *Maud Fox's*, and her sister, *Loretta Schmidt's* seances. The drawings are of notable, artistic perfection including fine line, one color productions. Of the large number in my possession and those I have seen belonging to others, I have never seen two alike, either in color or design.

Clifford Bias

John Bunker's rare apport phenomena is sometimes most skeptically regarded. It is difficult to conceive matter being de-materialized, passing through space, eluding barriers of walls, and then to re-materialize. This is presented to a sitter often with an appropriate meaning in a particular apport. The jewels are handsome enough to be set in rings, necklaces, or in the case of twin jewels in a pair of modernistic earrings.

At still another seance, I recall meeting a young soldier on furlough. He had been returned to the States for hospitalization. About four months previous to his visit to *Camp Chesterfield*, mediumship came to him when ill at an army hospital. His furlough included a week's stay at *Chesterfield*. I know he considers this one of the most important weeks of his life. His presence at seances made for special interest. Two seances were outstanding.

At one of *Clifford Bias's* seances, a voice was heard coming from the region of his solar plexus. I sat next to him. While the words were distinct, they seemed to come from an enclosed area.

Mamie Schulz

At *Homer Watkins'* seance, he and a lady sitting in opposite parts of the room had similar manifestations. They said they felt unable to speak for a time and seemed to be enclosed in a box. Their spirit guides said they were experiencing spiritual unfoldment.

The billet reading by *Rev. Mamie Schulz* is outstanding. Rev. Schulz conducts a church in Philadelphia, Pennsylvania . . . said to be the oldest Spiritualist edifice in the United States. During the summer months, she resides at Camp Chesterfield.

While heavily blindfolded, Rev. Schulz selects a billet from a pile of several hundred on the table before her. After the message is given, the billet is tossed out over the platform and then usually picked up by someone in the audience and taken to the person who has already acknowledged it through the message. Invaribly, the *right person* is reached with the *right billet* regardless of where seated.

Chesterfield Phenomena

If it were not for the superstition, criticism and skepticism attached to spirit manifestation, *Camp Chesterfield* could well be publicized as a wonder of the world. We are grateful that it is not, for there is no place at Chesterfield for merely the curious. Too many have real need for first-hand knowledge, assurance and experience gained through phenomena. *Phenomena is truly the keystone of Spiritualism.*

Perhaps these incidents seem so simple that the term extraordinary scarcely qualifies, yet, the fact that the manifestations take place at all, should be regarded as a great revelation. I believe that it is an *appreciative* quality, rather than *cold or mild* acceptance of the scientist that enhances the manifestations.

Spirit people do not return for exhibition purposes. The return is made to convince you that they *live*, and they *remember*, and that they are still interested in you and your affairs.

Important Trivialities

It is the love engendered at a seance that keeps you "*in tune*". That love should be nurtured on our plane of life for the relationship of man to man for the Brotherhood and kinship of all the human race. It seems to me that the greatest message of all is to reflect the love that pours from the spirit world in all our human relationships.

The scientist does not approach a seance with love in his heart, his approach is analytical and objective. Hence psychic research, from the academic point of view, has definitely crystallized because of the attitude of its present-day leaders.

If the human race as a whole (not only the psychic researchers) could refine their characters to measure to the quality in the spirit world—our institutions, *economic and political*, would shed a new glory . . . worthy of the dignity the word "*brother*" conveys.

Yes, the spirit world has its messages to give but why do not more persons desire to listen? Too often, I hear the criticism, "*They speak of such trivial things.*" To these people, the whole content of the seance is lost.

Are You a Behaviorist?

The externalities are not the most important. It is your growth that counts and this growth is reflected in the sensitivity with which even the seemingly trivial message is translated and transmuted.

To the "*Behaviorist*" school of psychology or to the mechanist, *man is but a responding machine.* The quality of the spirit, evident in manifestations or within, is man's most distinguishing characteristic. Few have grasped the significance of these simple truths.

Most investigators think the whole case for mediumship and survival rests upon *their* opinions. In looking for miracles they miss the trivial. In the final analysis, when these trivial manifestations are properly understood and analyzed, they constitute the backbone of evidence for personal conscious survival.

Does not this entire article describe numerous trivial happenings? However, when assembled, they constitute a record of EXTRAORDINARY *Psychic experiences.*

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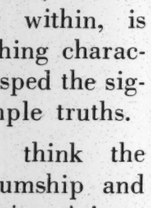

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Dr. Carl Wickland

(Continued from Page 3, Col. 3)

mediumship was occasionally used to give other demonstrations. In the presence of a well known American actor she performed, in trance, a Russian play in which she, although then an old woman, acted over a dozen characters, danced like a girl, sang, jumped all around, then a minute later was sitting up as calmly as though she had not moved.

Wickland often declared that the world's asylums were full of victims of spirit obsession who could be cured by his methods. He pointed out that almost two centuries ago John Wesley, the founder of Methodism, who was an accomplished lay physician and operated four clinics in London, was a strong advocate of the use of static electricity.

Wesley, in a volume which ran into 20 editions, stated that static electricity could be used to cure lunacy, epilepsy, dropsy, paralysis and convulsions.

Mrs. Eddy Recanted

Wickland's book, "Thirty Years Among the Dead," is a classic which should be in the hands of every Spiritualist. It records some spirit communications from Mary Baker Eddy, founder of Christian Science, in which she strove to correct some of her earthly mistakes.

Christian scientists have always been annoyed by these references. One leading official tried many times to persuade Wickland to delete all the references to Mrs. Eddy in his book. The doctor persistently refused. Mrs. Watts proudly informed the official that she had reported verbatim what Mrs. Eddy had said.

It is a masterpiece of reasoning and a scathing indictment of the foolish objections made by Orthodoxy to many scientific discoveries, reformations and inventions.

In nearly every letter he wrote to *Psychic News* since he visited Britain for the International Spiritualist Congress in 1937, he made reference to what he considered was one of his great joys—his presence at Swaffer's home circle, where he made the acquaintance of Silver Birch. Every week, he said, his thoughts turned to England on the day the circle met.

Medical Skill Applied

To the medical world Wickland is still largely an unknown name. One day, when history is properly recorded, he will be regarded as one of mankind's greatest humanitarians. He proved once again that the combination of medical skill and first-class mediumship can produce results more striking than many of the Bible's so-called miracles.

Towards the end of his earthly life he became frail, but then he had reached the advanced age of 83, thus refuting the canard that Spiritualism drives its exponents to early graves.

He faced death with equanimity, often saying that he wished his wife would come for him, for he felt that his work was finished. His arrival in the spirit world will enable the many he released from bondage to pay the tributes he deserves for his labors.

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CLEVELAND MINISTER

Psychic Observer

Rev. Rene Hunt, lecturer, teacher and mental medium; 1495 *East* 118*th St., Cleveland, Ohio; Pastor of The Spiritual Science Church,* 10427 *St. Clair St., Glenville Center Hall in the City of Cleveland.*

According to Rev. Hunt, The Spiritual Science Church belongs to The Federation of Ohio Churches, also the Ministerial Association. She is a member of the Business and Professional Woman's Council of America.

A Nutshell Explanation

To a Question You May Be Asked

o o

Order: Without the law of order, life could not be sustained in this or in any world. The amazing precision of Divine Law, even in regard to the material side of the Universe, staggers the human mind, and this is but an introduction to the precision which must be in action in regard to spiritual things. From the schoolroom to the great affairs of Empire, order makes all the difference to the harmony that prevails, and without something of harmony progress in any form becomes almost impossible. The cultivation of method and order in the home or in the office certainly "oils the wheels of life"; but even so, "first things must come first."

There are those who never find any time for God's work because they have allowed material things to become their master; there are others who neglect both home and means of livelihood through deceiving themselves that Church work is the only thing that matters. Both are ignoring the law of order, which must include an observance of balance.

Order, then, is as a companion to obedience; and when these qualities are absent the result is seen in disturbance and tumult, which may lead on to chaos. The brotherhood spirit demands a recognition of the value of order, and order provides the right condition for the building up of harmony, and harmony represents "heaven," for through its power all that is beautiful in life is brought to fruition.

"Greater World"

The Atomic Bomb

Can It Injure the Spirit Body?

By URSULA ROBERTS

A thoughtful article about the *Atomic Bomb and After-life,* written by *J. H. Symons,* expressed the opinion that sudden and terrible death, such as that due to the explosion of an atomic bomb, could cause a state of confusion in the spirit body. The following story may serve to illustrate his thought; it was recounted to me by a lady who was visiting every available medium, as she searched for news of her son.

Just What Does Happen

This lady had two sons. The whole family were Spiritualists. At the outbreak of war, the elder son jointed the R.A.F. and the younger son joined a branch of the Royal Navy. When the elder son *passed on* he returned to his mother and communicated, not only through mediums who visited the district, but also by written communication through her own automatic writing mediumship. Needless to say, he kept her well informed as to the welfare of his younger brother, but one day he said he could no longer *find him.*

A few days later the mother received the news that her younger son had been killed in the service of his country. The men upon the other ships reported that a terrific explosion shook the ship, and, in a very short time, *she* settled and disappeared from sight, leaving no survivors. In her grief the mother turned to her elder spirit son for reassurance. He could say nothing. He did not know what had become of his brother. He could find him neither on earth nor yet in that part of the spirit world which was familiar to him.

The Newly "Dead"

Thinking perhaps the younger son needed a different mediumistic ray, the mother visited every available medium. The results were invariably the same. The R.A.F. son would communicate. Sometimes her own father, or other relatives would appear, yet never a word or a sign did she receive from them concerning the missing son. It was nearly two years after the time of the tragedy when she came to me for a "sitting," and I, too, could gather no news for her.

My spirit collaborator led us to understand that in some cases an explosion of great violence could cause injury, not to the spirit body itself, but to that etheric body through which it manipulates the matter of the thought world. Most mediums agree that spirits build, or manipulate a substance in which they clothe themselves in a semblance of their former earthly appearance.

The newly dead do not need to do this, because they still carry the mark of their own characteristics. To see a spirit who has progressed is to see a spirit too glorious for description; such spirits must use the etheric body, through which to make themselves intelligible to the people who desire communication with them.

About the Etheric Body

If the etheric body is injured, we conclude that communication with this world would be unusually difficult, if not impossible. We surmise that this etheric body acts as a body through which a higher spirit consciousness is evolved, in the same way that the physical body acts as a means for the development of the etheric consciousness that immediately follows the change which we know as death.

The deprivation of the etheric body would suggest an abortion of the spirit body, with a corresponding feebleness of the necessary faculties. May we surmise, then, that the results of the atomic bomb is an influx of spirits into one of the spheres, of a number of souls who are totally unprepared for life there, and who are unable to pass through the usual preparatory grades. We could liken it to an influx of kindergarten students into one of the lecture halls of a great university.

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Varied Gifts Of MEDIUMSHIP

By LOUIS FIRTH

WE MAY for convenience sake divide mediumistic gifts into two main groups: (a) physical or objective, and (b) psychical or subjective.

The phenomena occurring in the presence of physical mediums, such as levitation, apports, psychic photography, etherialization, and materialization, occult perfumes, direct-voices, spirit-paintings, symbolical drawings, slate-, automatic- and inspirational-writings, healing, etc., all appeal to the sense perceptions, and are capable of being verified by any intelligent observer.

But while they make their appeal to sense perception, they are the expression of laws which are both psychical and spiritual, and bear the hallmark of intelligence and direction.

Psychic Faculties

The psychical or subjective phenomena such as clairvoyance, clairaudience, psychometry, trance-mediumship, etc., are in all probability more directly in touch with borderland states, often manifesting a knowledge of facts beyond the capacity of the medium, and most certainly bringing to light evidential matter unknown to him or to anyone present, at the time the messages are given.

No unbiased observer can doubt that the origin of these messages is outside the power of the precipient in his normal condition, and in the majority of cases the results are assuredly the work of discarnate entities.

How are one's psychic faculties developed?

There is only one royal road to development: first, discover the faculty, then use it unselfishly and wisely, and follow wherever it may lead.

Of course the question naturally arises, how is one to know whether he is a medium? Just by the same logical process of acquiring any kind of knowledge. He has to prove that mediumship is a fact, and that it is a priceless treasure, an inborn faculty given without price or favor, and often independently of one's position or moral stability.

Use Common Sense

He must, if possible, witness the phenomena dependent upon different kinds of mediumship, observe carefully the trances which are the most common variety in the seance room, and come into personal contact with some well-tried medium and seek his advice. He must not follow advice blindly but let both intuition and reason be his guide. Common sense here as elsewhere is a necessary factor if he is to acquire a correct knowledge of the subject.

In the event he is unable to contact or even locate the medium, who, in his opinion, is best fitted to meet his needs, then he must study the best available books on the subject.

———— o o ————

Psychic Observer names a few: "*How To Be a Medium*" by W. H. *Evans; "What Mediumship Is*" by Horace *Leaf ;"Self-Unfoldment*" by Manly P. *Hall; "Trumpet Mediumship*—How to Develop It" by Clifford *Bias; "Genuine Mediumship*" by *Vishiti; "Seership*" by *Vishiti; "Anchors To the Windward*" by Stewart Edward White;

"TWO WORLDS" EDITOR

Psychic Observer

Ernest Thompson, editor of the "Two Worlds," one of England's oldest weekly Spiritualist newspapers, with offices at 18 Corporation St., Manchester (4), England. Ernest Oaten, who for over thirty years edited this journal resigned several months ago.

During his recent trip to England, the editor of "Psychic Observer" visited Manchester and met both Mr. Thompson and Mr. Oaten . . . exchanging views on current psychic and occult literature.

"*Technique of a Disciple*" by Raymund *Andrea; "Technique of the Master*" by *Andrea* and "*Art of Communion*" by Olga *Tildes.*

————oo————

If he is in a position so to do, he should invite a few interested friends to meet regularly and punctually in his home. Take as a working hypothesis, that all persons are spirits, here and now, living some portion of their time in the presence of the living dead, and be willing to receive evidence of their continued presence through the development of mediumship. The function of the "*home circle*" is to discover mediumship.

An Inborn Gift

Music, conversation, passivity, meditation, and concentration, are a few methods which, appealing to different minds, assist in development. Experience will be a guide, philosopher and friend.

A complete reformation of one's habits is often indispensable to ensure an entrance into the higher branches of mediumship. One may live a gross and sensual life, and his psychical gifts be a wonder to everyone, but he will lack the discernment that comes to a chaste soul.

Abstention from alcohol, tobacco, and flesh foods, eliminates from the body factors which retard and refract the light of a holier revelation. At the same time, it must be recognized that abstention from all forms of gross living will *never* produce mediumship—*for like genius, mediumship is an inborn gift.*

"*Seek ye first the kingdom of righteousness,* that is, live a clean, upright and virtuous life, "*and all other things will be added unto you,*" is a command that in its application to the development of mediumship is as true today as when originally uttered.

Meetings should be continued if necessary for years, and in the end the reward in one form or another will be great. Various phases of mediumship such as levitation, raps, trances, clairvoyant visions, and later, if continued, some of the rare forms may make their spontaneous appearance.

Proper Use

The "*home circle*" will become a holy of holies, where the two worlds will surely meet and the sacred fires of inspiration will breathe into all a revelation not merely of earth, but from heaven.

Many people look askance at mediumship. They believe—often without evidence or very little—that the medium loses his individuality, is a tool in the hands of either elementals or earth-bound spirits, and in consequence that mediumship is dangerous and degrading.

Like every other instrument of research, it is dangerous only in proportion to the wrong use made of it. Mediumship is one of God's priceless gifts to His children, and in a virtuous soul enables him to perceive that there is no "*high or low,*" but simply infant souls climbing the ladder of progress, leading eventually into the full-orbed grandeur of the real inner higher self.

There are those who talk glibly about seership (*) as if it were an exalted state, far removed from mediumship. But mediumship and seership are only convertible terms, descriptive of faculties that some day will become the common heritage of all.

As to the future possibilities of this instrument of research, I believe the day is not far distant when mediumship may become an instrument of precision in the hands of the palaeontologist, enabling him to discover links in the genealogical history of plants and animals.

The Supreme Mission

The mediumistic archaeologist will some day enter through the fragments of ancient temples, tombs, barrows, tumuli, and sun-burnt bricks into the life's history and upward struggle of nations of antiquity, enabling him to solve problems which at present are shrouded in fable, myth or allegory.

The medical practitioner will similarly employ this instrument with its X-ray vision in the diagnosis of disease. The surgeon will be guided aright to the morbid spot, and in a much wider sense than at present the therapeutic art will pass from its empirical state into an established science, through the wise application of mediumship.

Criminal jurisprudence will no longer be retributive, education will draw forth individual genius, and every branch of science and art will enter on a new lease of life.

But the supreme mission of mediumship is to bring to Humanity the knowledge that death—or re-birth—is but the entrance to a fuller and grander life beyond the tomb.

———— o o ————

(*) Denis P. S. Conan Doyle, son of Sir Arthur Conan Doyle, used the term "Seership" in many of his American lectures. Whether the term "mediumship" was distasteful to him, we cannot say. In any case, there are no records showing that his famous father ever had such a preference.

What I Observe

by R. G. Pressing

The 48th annual convention of The Illinois State Spiritualist Association will be held April 4th, 5th and 6th in the Grand Ball Room of Hotel Hamilton, 20 South Dearborn St., Chicago, Illinois, according to Rev. Lena Drews, Secretary. Rev. Charles Smith, President of The National Spiritualist Association of The United States of America, will be the guest speaker the opening evening of the convention. T. John Kelly, internationally-known blind fold billet reader will be the featured medium. The convention will open with a banquet Wednesday, April 3rd at 7 P. M.

Jack KELLY

Horace S. Hambling

During my recent visit to London, England, I inquired as to the whereabouts of Horace S. Hambling, known in America during 1936 and 1937 as the trance intermediary for Moon Trail, Indian spirit collaborator. T. Ralph Rossiter, secretary of The Marylebone Spiritualist Association, 42 Russell Square, in the city of London, supplied me with Hambling's address. It is 17 Blindwylle Road, Chelston, Torquay, Devon, England. Torquay is a fair sized town on the south coast of England, about 100 miles from London. During a telephone conversation with Hambling, I was informed he was working as County Relief Officer; had been married three years to Irene Manning, former employee of Psychic News; had a child, Christine, 2½ years of age; was conducting some psychic work privately as well as occasional public appearances at the Poignton Church in that vicinity.

New Jersey S.S.A.

According to Marion Hartman, secretary of The First Spiritualist Church, 451 West Hanover St., Trenton, New Jersey, the annual convention of The New Jersey State Spiritualist Association will be held at 47 North Clinton Ave., Trenton, New Jersey, May 4th and 5th. The featured speaker closing the convention, Sunday evening, May 5th, will be Rev. Hugh Gordon Burroughs, N.S.A. missionary and minister of The Church of Two Worlds, Washington, D. C.

Federation of Churches

The third annual convention of The Federation of Spiritual Churches and Associations, Inc., will be held, April 15th to 19th, in the grand ballroom of The Skyline Athletic Club, (24th floor) 188 West Randolph St., Chicago, Illinois, according to Rev. E. N. Senick, chairman of the program committee. The convention will open with a banquet April 15th, for which all tickets, by reservation only, may be obtained by communicating with Rev. Senick, 2454 Lincoln Ave., Chicago. The convention program will list some of the best known speakers and mediums in the field of Spiritualism. Mayor Edward J. Kelly has been invited to address those assembled the opening night.

Waldorf Passes Away

William Waldorf, President of The First Spiritualist Church, Trenton, New Jersey, passed away recently at his home, 4010 Nottingham Way, Hamilton Square, New Jersey. He was 61. The funeral services were conducted by Rev. Emma Munch, Audubon, N. J. Surviving are his widow, three sons and four grandchildren.

Independent Association

The Supreme Council of the Independent Association Spiritualists, (Incorporated in New York in 1925) held its annual Convention at I.A.S. Headquarters, Brotherhood House, New York City, on January 16th with Rev. Carolyn C. Duke, presiding as President. Great emphasis was stressed at this meeting for training Spiritualist Ministers and Scientific Psychical Research and the ways and means of accomplishing these ends. The election of officers included: Rev. William Charles Owens, Pastor of the Temple of Light, 152 West 42nd Street, New York City, as Vice President; Rev. Herman C. Rieker, Treasurer; Rev. Nicolas Plastina, Financial Secretary and Rev. Marion Owens, Recording Secretary. A Committee was appointed to arrange for next year's Convention, to be held January 1947, in the State of New Jersey.

Among the candidates presented for Ordination this year are fourteen who are to be granted First Orders, four candidates for Second Orders and four for Student Missionary Licenses, a number of these coming from distant states.

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By
F. PALMER GIBSON, D.D., Ph.D
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Tampa 4, Florida

The West Coast of Florida has had an invasion of an altogether new type of pseudo writer, presumably interested in the *cause of Spiritualism.*

Their procedure is to express extreme interest in Spiritualism after one or two visits to a Spiritualist Church. This is followed by a deep desire to "*join a class*" or "*learn more about Spiritualism's Religion, Philosophy and Science*" especially, "*the law's governing its phenomena.*"

Some go so far as to take their membership out in our churches, but, beware, there is an altogether different motive involved—a desire to collect data, that in turn will be twisted to suit the liking of some publications in America who glory in belittling Spiritualism.

So Says "Mr. Young"

For instance, on January 17th, there appeared in the *Tampa Morning Tribune,* in a column edited "*As Tribune Reader's See It*" the following interesting letter:

"*I am a resident of the Hyde Park area and a Northern tourist. However, since I have been coming here for several years, there is one complaint which I feel bears investigation by your civic minded officials, the phoney so-called spiritual healers and mediums that are rampant here.*

"*I presumed, as in any well run city, these parisites came under the law and accordingly were licensed. Obviously the same is not true in Tampa. Undoubtedly, there are many of your readers like-minded. For a change in your column I would appreciate their voice in the matter, for whether it be Florida or California "water seeks its own level" and the level of these aforementioned phonies has sunk beneath the standard of common decency.*"

Roland J. Young.

Psychic Observer

Rev. F. Palmer Gibson

Formerly from New York City, Rev. Gibson is a member of The General Assembly of Spiritualists of The United States of America. He is a lecturer, teacher and mental medium; has been scheduled at Lily Dale Assembly, Freeville Spiritualist Association, Brady Lake Spiritualist Camp and Southern Cassadaga Spiritualist Association.

After a thorough investigation with little or no results in finding Roland J. Young, who allegedly had moved to another County, I with no results after the following decided to call Mr. Young's bluff, appeared in the *Tampa Morning Tribune* in answer:

"I want to take exception to the remarks of one Roland J. Young in this column. I, too, am a Northern tourist, coming here originally from New York. However, I have become a legal resident and voter, a member in good standing of several fraternal organizations, a prospective homeowner and a clergyman of a local Spiritualist Church.

"Interpreting Mr. Young's letter, I assume that remarks are directed against such workers "mediums and healers" as associated with and licensed by our local Spiritualist Churches. Having a working knowledge of every medium and healer in Hillsborough County, so identified, I challenge him personally to prove anyone of them 'phonies'.

"If Mr. Young can prove his point under such conditions as I may present following receipt of his identification, etc., I will contribute to any local worthy cause, the sum of $500."

F. Palmer Gibson.

It behooves every leader of our churches in Florida to be on the alert for this new menace. We have enjoyed at The First Spiritualist Church, an unusual fine following and every effort has been made to comply with the law as it governs our church. From time to time we've been enjoying from our platform and in our class, Northern Workers from several States. The First Spiritualist Church of the City of Tampa has absolutely no room for pseudo-writers and those whose interests are primarily for the purpose of defeating our purpose here.

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THORO HARRIS
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ATTENTION!!

All Spiritualist Churches and Organizations *Co-operate with the* United States Department of Commerce Bureau of Census, Washington (25) D. C.

Edward W. Woods, 605 Audubon Ave., Mount Lebanon, Pittsburgh (16) Pa., wrote a letter to the chief of the Washington, D. C. Bureau of Census, asking whether or not it would be possible to have all Spiritualist organizations listed in their annual census of Religious Bodies.

Mr. Woods received a prompt reply from *Leon E. Truesdall, Chief of Population Division, Department of Commerce, Bureau of Census, Washington* (25) *D. C.*

Mr. Truesdall's reply: "We plan to take a census of Religious Bodies for 1946 and expect to begin work on the census the latter part of this year. Every effort will be made to obtain complete information from all denominations, including Spiritualist Bodies."

It behooves every spiritualist church, organization and society to co-operate with Mr. Truesdall on or before May 1st, 1946. Make your letter brief; have it typewritten; use one side of the paper only; give the following information *only.*

If a church: give organization charter number and date charter was issued; names and addresses of Board of Directors; number of church members; approximate weekly or Sunday attendance.

If an organization or society: give organization charter number and date issued; number of churches affiliated and their approximate membership; number of ordained ministers under your organization jurisdiction.

Your letter to Mr. Truesdall could be made out in triplicate.

(1) Send original to: Leon E. Truesdall, Chief, Population Division, Department of Commerce, Bureau of Census, Washington (25) District of Columbia.

(2) Send carbon copy to: R. G. Pressing, Editor of Psychic Observer. (This is optional). Box 92, Lily Dale, N. Y., U.S.A.

(3) Keep carbon copy for yourself.

SAINT THERESE

(Continued from Page 4, Col. 5)

beauty. One does not have to accept the dogma of the Catholic Church to understand that. *Therese,* had she been born a *Buddhist* or a *Mohammedan,* or a *Presbyterian,* or of no denomination, would have sought and served the Great Reality with the same avidity. She happened to be born a *Catholic,* which was fortunate for the world, as the *Church of Rome,* in raising her to its altars, provided her with an opportunity of reaching a vast number of people, of being known by them. She spoke the only language that she knew, the language of the *Catholic Church.* What she had to say has been said by mystics of all creeds, Christian and non-Christian.

As one reads her own story the somewhat sentimental, fragile and childish figure of the popular cult, and all the horrible commercialism that has crept into that cult, the tawdry ugliness of the statues and touched up pictures of her, don't seem to belong to her at all.

Here is one of the great and holy ones of all time. She was no puny weakling, as the name, "*Little Flower,*" or "*Little Therese,*" might suggest.

She was strong, determined, purposeful. She knew what she wanted, and she got it. No suffering could break her, and there was no darkness with which she was not familiar. She made a promise to the world and there appears to be overwhelming and unquestionable evidence that she has kept it, and will keep it, until, as she herself said, "the end of time."

Psychic Significance

As a study of occult phenomena, spiritual healing, and what are called miracles, there is little in the world to equal the record of the experiences of those who have invoked her help in all countries in the world, for there is no place now where Christianity is known that she is not.

Perhaps it is significant that the raging fires started by the bombing of *Lisieux* during *World War II,* which almost destroyed the town, with no visible reason stopped short of the *Convent of Carmel,* that the fine *Basilica Church,* built in honor of *St. Therese,* was untouched, as was *Les Buissonets,* the home in which she spent ten years of her short life. World War II added enormously to the evidence of her continued presence in the world, and of her power to help those who ask her for that help.

"THE SILVER CORD" Is Here!

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This remarkable and comprehensive book, in two parts, serves to clarify, simplify, and demonstrate repeatedly, through numerous types of manifestations, what life, death, and "life after the death state" are really like. It presents a most striking and illuminating account of experiences in communication with those who have passed through "the portal we call death." The study answers hundreds of timely questions that most thinking people ask themselves and their leaders during the course of their lives. It interprets and carries on the practical and spiritual work and message of Jesus in an illuminating way. All religions, except Spiritualism, it is known, take a person to his grave and expect him to have faith that God will take care of his immortal soul somehow. This book goes further than this: it teaches the way of life here and hereafter.

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The principal author, Mr. J. M. H. Frederick, had been a newspaper man with "The Akron Beacon" and "The Cleveland News" before he became superintendent of the Lakewood Public Schools and then of the Cleveland Public Schools. Mr. Frederick died before his great work was completed, and according to his wish, the work was finished by Miss Olga A. Tildes, who collaborated with him in its preparation for seven years. The high intellectual standing of its authors guarantees the high character of its contents. Mr. Frederick, one of Ohio's leading scholars and educators, had a marvelously clear conception of Spiritual Truth as well as the ability to present it to other minds. Miss Tildes has completed the work with a spiritual understanding which makes the book all the more valuable. "The Masonic Outlook" is the authority for stating that Mr. Frederick was "one of the greatest Masons, finest gentlemen, and most distinguished leaders of Lakewood Freemasons."

The book treats of a subject which can no longer be relegated to the realm of a fantastic imagination, but one which is coming to be recognized as belonging to the domain of law and scientific discovery. Every open-minded person will read this book with great interest. It is a book for permanent keeping and for re-reading when one feels the need of that peace which must be found in life's hours of great personal loss.

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